



A  
COMPREHENSIVE HISTORY  
OF THE  
RELIGION OF THE HINDUS.

*Its Birth, Rise, Development and Expansion.*

BY  
DHIRENDRA NATH PAL.

AUTHOR OF SRIKRISHNA, HIS LIFE AND TEACHINGS.

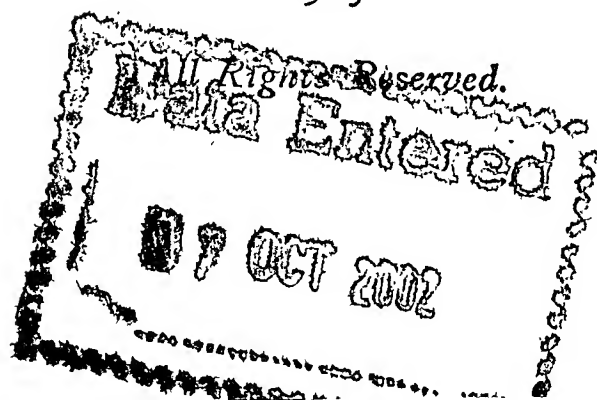
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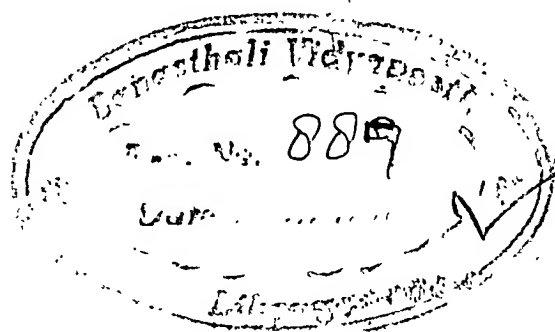
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CHAPTER VIII.

THE VEDAS AND THEIR AUTHORS.

We know very little about the authors of the Vedas, the Brahmanas and the Upanishads. The ancient Aryans were full of religion and religious ideas,—they were ever averse to seek for name and fame. Many studiously suppressed their names as being the authors of the works they wrote;—many called their compositions merely as the works of Divine Grace.

We know this much that Vyasa, having compiled and arranged the Scriptures, Theogonies, and Mythologies, taught the several

*Vedas* to as many disciples; viz. the *Rich* to Paila, the *Yajus* to Vaisampayana and the *Saman* to Jaimini; as also the *Atharvana* to Sumantu, and the *Itihasa* and *Puranas* to Suta. These disciples instructed their respective pupils, who, becoming teachers in their turn, communicated the knowledge to their own disciples; until at length, in the progress of successive instruction, so great variations crept into the Texts, or into the manner of reading and reciting them, and into the no less sacred precepts for their use and application, that eleven different Schools of Scriptural Knowledge arose.

The several *Sanhitas*, in each *Veda*, as received in these numerous Schools or variations, more or less considerable, admitted by them either in the arrangement of the whole text (including prayers and precepts), or in regard to particular portion of it, constituted the *Sakhās*, or branches of each *Veda*. Tradition, preserved in the *Puranas*, reckons sixteen *Sanhitas* of the *Rigveda*; eighty-six of the *Yajus*, or including those which branched from a second revolution of this

*Veda*, a hundred and one; and not less than a thousand of the *Sama Veda*, besides nine of the *Atharvana*. But Treatises on the study of the *Veda* reduce the *Sakhas* of the *Rich* to five; and those of the *Yajus*, including both revelations of it, to eighty-six.

The progress by which, as the *Puranas* write, the Tree of Science put forth numerous branches, is thus related. Paila taught the *Rigveda*, or *Bavrich*, to two disciples, Bashkala and Indrapramati. The first, also called Bashkhali, was the editor of a *Sanhita*, and a *Sakha* bearing his name still subsists. It is said to have first branched into four Schools; afterwards into three others. Indrapramati communicated his knowledge to his own son Mandukēya by whom a *Sanhita* was compiled, and from whom one of the *Sakhas* has derived its name. Vedamitra, surnamed Sākalya, studied under the same teacher, and gave a complete collection of Hymns; it is still extant, but is said to have given origin to five varied editions of the same text. The



two other and principal *Sakhas* of the *Rich* are those of Aswalayana and Sankhayana, or Kaushitaki; but the *Vishnu-Purana* omits them, and intimates that Sakapurni, a pupil of Indrapramati, gave the third varied edition from this teacher, and was also the author of the *Nirukta*. If so he is the same with Yaska. His School seems to have been subdivided by the formation of three others derived from his disciples.

The *Yajus*, or *Adhwarya*, consists of two different *Vedas*, which have separately branched out into various *Sakhas*.

The *Yajus*, in its original form, was at first taught by Vaisampayana to twenty-seven pupils. At this time, having instructed Yajnavalkya, he appointed him to teach the *Veda* to other disciples. Being afterwards offended by the refusal of Yajnavalkya to take on himself a share of the sin incurred by Vaisampayana, who had intentionally killed his own sister's son, the resentful preceptor bade Yajnavalkya to relinquish the Science which he had learnt. He instantly disgorged it in a tangible form. The rest

of Vaisampayana's disciples, receiving his commands to pick up the disgorged *Veda*, assumed the form of partridges and swallowed these texts which were soiled, and therefore termed "black." They are also denominated *Taittiriya*, from *uttrā*, the name for a partridge.

Yajnavalkya, overwhelmed with sorrow, had recourse to the Sun; and through the favour of that Luminary, obtained a new revelation of the *Yajus*, which is called "white" or pure, in contradistinction to the other. And in likewise it is named *Vajasa-neyi*, from a patronymic of Yajnavalkya himself; for the *Veda* declares, "These pure texts revealed by the sun, are published by Yajnavalkya, the off-spring of Vajasani." But according to the *Vishnu-Purana* the priests who studied the *Yajus* were called *Vajins*, because the Sun, who revealed it, assumed the form of a horse (*vajin*).

But no allusion to this is to be found in the *Veda* itself, nor in the explanatory table of contents. On the contrary, the index of the black *Yajus* gives a different and more

rational account Vaisampayana, according to this authority, taught the *Yajur Veda* to Yaska, who instructed Tittiri: from him Ukha received it, and communicated it to Atreya; who framed the *Sakha* which is named after him, and for which that index is arranged.

The White *Yajus* was taught by Yajnavalkya to fifteen pupils, who founded as many Schools. The most remarkable of which are the *Sakhas* of *Kanva* and *Madhyandina*; and next to them, those of the *Jabala*s, *Baudhayanas*, and *Tapaniyas*. The other branches of the *Yajus* seem to have been arranged in several classes. Thus the *Charakas*, or students of a *Sakha*, so denominated from the teacher of it, Charaka, are stated as including ten sub-divisions; among which are the *Kāthas*, or disciples of Katha, a pupil of Vaisampayana; as also *Sācaswataras*, *Aupamanyaras*, and *Maitrayanyas*, the last mentioned comprehends seven others. In like manner, the *Taittiriya*kas are, in the first instance, sub-divided into two, the *Aukhyayas* and *Khandikeyas*;

and these last are again subdivided into five, the *Apastambiyas*, etc. Among them, *Apastamba's Sakha* is still subsisting; and so is *Atreya's* among those which branched from *Ukha*: but the rest, or most of them, are now rare, if not altogether obsolete.

*Sumantu*, son of *Jaimini*, studied the *Sama Veda*, or *Chhandogya*, under his father; and his own son, *Sukarman*, studied under the same teacher, but founded a different School, which was the origin of two others, derived from his pupils, *Hiranyanabha* and *Paushyinji*, and thence branching into a thousand more; for *Lokakshi*, *Kuthumi*, and other disciples of *Paushyinji*, gave their names to separate Schools, which were increased by their pupils. The *Sakha* entitled *Kauthumi* still subsists. *Hiranyanabha*, the other pupil of *Sukarman*, had fifteen disciples, author of *Sanhitas*, collectively called the northern *Samagas*; and fifteen others, entitled the southern *Samagas*; and *Kriti*, one of his pupils, had twenty-four disciples by whom, and by their followers, the other Schools were founded.

Most of them are now lost; and, according to a legend, were destroyed by thunder-bolt of Indra. The principal *Sakha* now subsisting is that of the *Ranayaniyas*, including seven sub-divisions; one of which is entitled *Kauthumi*, as above mentioned, and comprehends six distinct Schools.

The *Atharva-veda* was taught by Sumantu to his pupil Kabandha, who divided it between Devadarsa and Pathya. The first of these has given name to the *Sakha* entitled *Devadarsi*. Pippalads, the last of his four disciples, established the *Sakha* of the *Pippaladis*. Another branch of the *Atharvana* derives its appellation from Sannaka, the third of Pathya's pupils.

Thus in the latter end of the Brahmanic-Vedantic Period, there arose many Schools of the Vedas or rather of the Brahmanas founded by many learned Brahmans. People followed one or the other of these different Schools,—according to their choice, or according to the School in which their forefathers were born.

We have been able only to mention the names of the founders of these Vedic Schools,—we know nothing more about them, and there is absolutely no means to learn more, as they or those that followed them left no records of their lives.

But two names, out of many hundreds of vastly learned men who wrote these works, rise prominently before our eyes,—namely Yajnavalkya,—the greatest Brahman of all great Brahmans, and Janaka,—the most learned of all the learned Kshatriyas, the warrior kings.

It is easy to see that the strongest Orthodoxy of the severest Brahmans in their greatest ritualism centred in Yajnavalkya and all the ancient Aryan Philosophies, the Speculations of the Vedanta, focussed in Janaka.

We do not exactly know when these two great men were born,—most likely they were contemporaries. The Puranas mention Yajnavalkya as the great priest of the king Janaka. We find Yajnavalkya as the author of the White Yajus Veda,—we find

him also as the towering orthodox priest of the court of the great king Janaka of Videha, evidently both living at the time when the Ritualistic religion of the Brahmanas rose to its zenith and the philosophic speculations of the Aryas were in their highest development.

But we also find, Janaka, the king of Videha, as the father of Sita,—the wife of Rama, who must have appeared just at the beginning of the Brahmanic age,—most probably long before the great battle of Kurushkhetra was fought and won. Under these circumstances it is useless to attempt to fix their dates. It was certain that they were the two great men who raised Brahmanism and Vedantism to their highest level.

We have already mentioned that as the Brahmanas grew to be a stupendous mass of literature, it became necessary to compose short rules based on these works. These were called the *Sutras*. They were of two kinds, namely *Srouta Sutra* or *Sutras* based on the *Srutis* or the Vedas including the

Brahmanas, and *Smarta-Sutra* or *Sutras* based on the *Smritis*,—that is, Laws as regards, social, political and household duties.

These works were a part and parcel of the Vedas and were as much venerated as the great Scriptures. Therefore we should know the names of their authors, though many of their authors' names cannot be learnt or traced. (See Part VI)

Besides these very ancient Sutras, during this period were written and promulgated many other works on *Smriti*.

On the top of these works on Law stands the Institutes of Manu,—which evidently has passed through many changes till it got the shape in which we now possess it. It is a metrical composition embodying all the laws, social, political and domestic, as observed and obeyed at this period.

Yajnavalkya, excluding him and Alame, gives the names of twenty law makers,—though another sixteen are enumerated in the Padma Purana.

Atri is second in the list of Yajnavalkya; he is one of the ten lords of created beings,



and father of Dattatreya, Durvasas and Soma. A perspicuous treatise in verse, attributed to him, is extant. Vishnu, not the divinity, but a very ancient philosopher who bore this name, is the reputed author of an excellent law treatise in verse; and Harita is cited as the author of a treatise in prose. Metrical abridgements of both works are also extant.

Among the numerous commentaries on the Institutes of Yajnavalkya, the most esteemed are the following.

Yajnavalkya, the grandson of Viswamitra, described in the introduction of his own Institutes, as delivering his precepts to an audience of ancient philosophers assembled in the province of Mithila. These Institutes have been arranged in three chapters, containing one thousand and twenty-three couplets. An excellent commentary, entitled *Mitashkhara*, was composed by Vijnaneswara, a hermit, who cites other legislators in the progress of his work, and expounds their texts, as well as those of his author, thus composing a treatise which may supply the

place of a regular digest. It is so used in the province of Benares, where it is preferred to other law tracts ; but some of his opinions have been successfully controverted by late writers.

Following the arrangements of his author, he has divided his work into three parts : the first treats of duties ; the second, of private contests and administrative laws ; the third, of purification, the orders of devotion, penance and so forth. Another commentary on Yajnavalkya by Devabodha, and one by Viswarupa, are occasionally cited. The *Dipakalika*, by Sulapani, which is likewise a commentary on Yajnavalkya, is in deserved repute with the Gandiya School.

Usanas is another name of Sukra ;—he was the grandson of Bhrigu : his Institutes in verse, with an abridgment, are extant ; as is a short treatise containing about seventy couplets ascribed to Angiras, who holds a place among the ten lords of created beings, and, according to the *Bhagavata*, became father of Utathya and of Vrihaspati in the reign of the second Manu. A short tract containing

a hundred couplets is attributed to Yama, brother of the seventh Manu, and ruler of the world below. Kulluka-bhatta wrote a gloss on his Institutes. Apastamba was author of a work in prose, which is extant, with an abridgment in verse; but the metrical abridgment only of the Institutes of Samvarta is among the tracts which are now collected.

Katyayana is author of a clear and full treatise on law, and also wrote a Grammar and on other subjects. Vrihaspati, regent of the planet Jupiter, has a place among legislators; he was the son of Angiras according to one legend, but son of Devala according to another; the abridgment of his Institutes, if not the code at large, is extant. Parasara grandson of Vasishtha, is termed the highest authority for the fourth age; a work attributed to him is extant, with a commentary by Madhavacharya. Vyasa, son of Parasara, is the reputed author of the *Puranas*, which, with some works more immediately connected with law, are often cited in his name. Sankha and Likhita are the authors of a

joint work in prose, which has been abridged in verse; their separate tracts in verse are also extant.

Two personages of the name of Daksha are mentioned; one son of Brahma, the other son of Prachetas. It does not appear certain which of them is the legislator; however, a Law Treatise in verse is dignified with this name. Gautama, the son of the celebrated founder of a rational system of metaphysics and logic, is named in every list of legislators, although texts are cited in the name of his father Gotama, the son of Utathya. An elegant treatise in prose is ascribed to Gautama. Satatapa is the author of a treatise on penance and expiation, of which an abridgment in verse is extant. Vasishta, the preceptor of the inferior Gods, and one of the lords of created beings, is the last of twenty legislators named by Yajnavalkya; his elegant work in prose mixed with verse is extant.

In the *Padma-Purana* the number of thirty-six legislators is completed by the following names: Marichi, the father of

Kasyapa ; Pulastya, the father of Agastya ; Prachetas, the son of Prachinavarhisha and the father of Daksha ; Bhrigu, the son of Manu ; Narada, begotten by Kasyapa, on the wife of Daksha ; Kasyapa, the son of Marichi ; Viswamitra, a sage among military men, who became a Brahman through his devotion ; Devala, the son of Viswamitra, and grandfather of the celebrated Grammarian Panini, but according to another legend the great-grandson of Daksha ; Rishyasringa, the son of Vibhandaka Gargya, the astronomer ; Budhayana, who is frequently cited by lawyers ; Paithinasi, who is also cited ; Jabali, Sumantu, Paraskara, Lokakshi, and Kuthumi, whose names rarely occur in any compilation of law. Besides these legislators, Dhaumya, the priest of the *Pandavas*, and author of a commentary on the *Yajurveda*, Aswalayana, who wrote on the detail of religious acts and ceremonies, and Datta, the son of Atri, are also cited ; and Bhaguri is quoted for a gloss on the Institutes of Manu.

## CHAPTER IX

### THE BRAHMANIC ARYAN SOCIETY

We have made an attempt to give some idea of the religion of the Aryas of this Period in the previous two Parts. We shall now try to point out the political and social conditions of the Aryas during the Brahmanic and Vedantic Period.

At the time of which we speak, the whole of India from the Punjab to the Lower Provinces of Bengal, from the Himalayas to the Sea, had been Aryanised,—although the Aryas proper occupied the land bordering on the Ganges, the Jamuna, the Gandak and the other big rivers flowing from the snow-capped mountains of the Himalayas.

Big kingdoms had been established, both Aryan and Non-Aryan,—the highest state of civilisation had been reached. The Aryans were no longer the Aryans of old.

The following quotations from the Mahabharata will show how they lived and

thought, and what was the state of their society.

“The control of anger, truthfulness of speech, justice, forgiveness, begetting children upon one’s own married wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependants,—these are the nine duties which all the four orders should follow.

I shall now describe the duties which the Brahmans should exclusively follow. Self-control has been declared to be the first duties of Brahmans. Study of the Vedas, and patient practice of austerities, are also their other duties. By practising these two, all their acts are done.

If while engaged in the observance of his own duties, without doing any unfair act, wealth comes to a peaceful Brahman endued with knowledge, he should then marry and seek to beget children, and should also practise charity and celebrate Sacrifices. It has been declared by the wise that wealth thus acquired should be enjoyed by dis-

tributing it among worthy persons and relatives.

By his study of the Vedas all the pious acts are done. Whether he does or does not acquire anything else, if he only studies the Vedas, he becomes known as the Brahman or the friend of all creatures.

I shall also tell you, what the duties of a Kshatriya are. A Kshatriya, should give but not beg, should himself celebrate Sacrifices but not officiate as a priest in the Sacrifices of others.

He should never teach the Veda, but study the same with a Brahman teacher. He should protect the people. Always trying his best for the destruction of robbers and wicked people, he should display his prowess in battle.

Those among Kshatriya kings, who celebrate great Sacrifices, who have a knowledge of the Vedas and who gain victories in battle, become foremost of those who acquire many blessed regions hereafter by their merit.



Persons well-read in the Scriptures do not speak highly of a Kshtriya who return unscathed from battle. That is the conduct of a wretched Kshatriya.

Gifts, study, and Sacrifices yield prosperity to kings. Therefore, a king who desires to obtain religious merit, should do all this

Compelling all his subjects to follow their respective duties, a king should make all of them do everything according to the dictates of righteousness.

Whether he does or does not do anything else, if only he protects his subjects, he is considered to have accomplished all religious acts and is called a Kshatriya and the foremost of men.

As the duties of the Brahmanas is to practise charity, to study, and to perform penances, so the duty of Kshatriyas is to renounce their bodies in battle.

Kshatriyas should kill even fathers and grandfathers and brothers and preceptors and relatives and kinsmen that may give them an unjust battle. This is their open duty.

That Kshatriya knows his own duty who kills in battle his very preceptors, if they happen to be sinful and covetous and negligent of restraints and vows.

That Kshatriya knows his duty who kills in battle the person who out of covetousness neglects the eternal restrictions of virtue.

A Kshatriya, when challenged, must always fight in battle, for Manu has said that a righteous battle acquires both Salvation and Heaven and fame on earth for him.

I shall now tell you, what the eternal duties of the Vaisyas are.—A Vaisya should make gifts, study the Vedas, celebrate Sacrifices, and acquire wealth by fair means.

With proper care he should also take care of and rear up all domestic animals as a father looks after his sons. Anything else that he will do, will be considered as improper for him.

He must look after the domestic animals, the Creator assigned their care to the Vaisyas. To the Brahmana and the Kshatriya he assigned the protection of all creatures.

I shall tell you what the Vaisya's profession is and how he is to earn the means of his maintenance. If he keeps for others six kine, he may take the milk of one cow as his own remuneration; and if he keeps for others a hundred kine, he may take a pair as his remuneration.

If he trades with other's money, he may take a seventh part of the profits arising from the trade. If he makes cultivation with seeds given by others, he may take a seventh part of the produce. This should be his annual remuneration.

A Vaisya should never wish that he should not tend cattle. If a Vaisya desires to tend cattle, no one else should undertake that task.

I should tell you, what the duties of a Sudra are. The Creator intended the Sudra as the servant of the other three castes.

Therefore the service of the three other classes is the duty of the Sudra. By thus serving the other three, the Sudra may acquire great happiness.

## CHAPTER X.

### THE FOUR MODES OF LIFE.

Every Aryan of that age had to live the four modes of life, one after the other.

These were :—

(1) Student's life, (2) House-holder's life, (3) Hermit's life and (4) Yogee's life.

We again quote the *Mahabharata* :—

“One who is a Brahmacharin, one who lives like a house-holder, one who is a hermit, and one who lives like a Yogee, all reach the same high end by duly satisfying the duties of their respective modes of life.

Or if one, and the same person, shorn of desire and aversion, follows one after another all these four modes of life according to the Ordinances that have been laid down, he is certainly gratified by such conduct by understanding Brahma.

The four modes of life form a ladder or flight of steps. That flight is attached to

Brahma. By ascending that flight one reaches the region of Brahma.

When an Aryan boy,—either of Brahman, Kshatriya or Vaisaya parents,—is invested with the holy thread with due ceremonies, he shall go to his preceptor's house to study and to lead a student's life.

While living in the preceptor's house, he should seek bed after the preceptor has gone to his and rise therefrom before the preceptor rises from his. He should do all such acts of his preceptor as a menial servant should do. Doing these, he should humbly stand by his preceptor. Skilled in every kind of work, he should act like a menial servant, doing every act for his preceptor.

Having performed all acts, he should study, sitting at the feet of his preceptor with anxious desire to learn. He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor asks him to do it.

Becoming pure in body and mind and acquiring cleverness and other virtues, he

should speak what is pleasant. Controlling his senses, he should look at his preceptor without curiosity.

He should never eat before his preceptor has eaten ; never drink before his preceptor has drunk ; never sit down before his preceptor has sat down ; and never go to bed before his preceptor has gone to his.

He should gently touch his preceptor's feet with palms, the right foot with the right hand and the left foot with the left.

Reverentially saluting the preceptor, he should say to him:—"O illustrious one, teach me. I shall do this, O illustrious one ! This I have already done, O twice born one ; I am ready to do whatever else your reverend self may be pleased to command."

Having said all this, and having duly offered himself thus, he should perform whatever acts of his preceptor wait for doing, and having completed them, inform his preceptor once more that they have been done.

What pleasures and luxuries the Brahmacharin may abstain from while actually

leading a life of celibacy may be used by him after his return from the preceptor's house. This is according to the Ordinance.

Whatever observances have been laid down in full for Brahmacharins should all be regularly practised by him. He should be always at the beck and call of his preceptor.

Having pleased his preceptor in this way to the best of his powers, the disciple should, from that mode of life, enter into the others and practise the duties of each.

Having thus spent a forth part of his life in the duties of the Vedas, and the observance of vows and fasts, and having given the preceptor his fee, the disciple should, according to the Ordinance, bid adieu to him and return home for becoming a householder.

Then having married according to the Ordinances, and having carefully established the Domestic Fire, (*Agnihotra*) he should, observing all the vows and fasts, become a householder and pass the second period of his life.

*The house-holder's life :—*

Performing meritorious vows, the householder, for the second period of his life, should live in his house, having married according to the Ordinance and having established a Fire.

Four kinds of conduct have been enunciated by the learned for the domestic mode of life. The first consists of keeping grain in store sufficient to last for three years. The second of keeping a store to last for one year. The third of his providing for the day without thinking for the morrow. The fourth consists of collecting grain like a pigeon. Of these each one is superior in merit to its predecessor as has been laid down by the Scriptures.

Observing the first kind of conduct, a householder may practise all the six well known duties. He who observes the second kind of conduct should perform three only of these duties, namely learning, giving and taking. He who follows the third kind of conduct should practice only two of the duties *viz.*, learning, and giving. The house-



holder practising the fourth mode of life should observe only one duty, *viz.*, reading the Scriptures.

The duties of the house-holder are all considered as highly meritorious. The house-holder should never cook any food only for his own use ; nor should he kill animals for food except in Sacrifices.

If a house-holder wishes to slay for food, or to cut down a tree for fuel, he should perform both the acts according to the ritual laid down in the Yajus, for much is due to both animate and inanimate creation. The house-holder should never sleep during the day, or in the first or the last part of the night.

He should never take two meals between morning and evening, and should never call his wife to bed except in her season. In his house no one should be allowed to remain unfed or unadored.

He should always adore such guests who present sacrificial offering, who are cleaned by Vedic learning, who observe excellent vows, who are high-born and conversant

with the Scriptures, who follow the duties of their own order, who are self-controlled, mindful of all religious acts, and devoted to penances. The Scriptures hold that what is offered to the Gods and the departed Manes in Sacrifices and religious rites, is meant for the service of guests like these.

In this mode of life, the Scriptures hold that a portion of the food should be given to every creature; to one, who for the sake of show, keeps his nails and beard, to one who from pride shows what his own religious practices are, to one who has unduly abandoned his sacred fire, and even to one who has injured his preceptor. A house-holder should give food to Brahmacharins and Sanyasins.

The house-holder, should every day eat vighasa and ambrosia. Mixed with clarified butter, the remains of the food which is offered in Sacrifices, make ambrosia. That house-holder who eats after having fed his servants, is said to eat vighasa. The food, which remains after the servants have been fed, is called vighasa, and that which is left

after the presentation of Sacrificial offerings, is called amrita.

A house-holder should be content with his own married wife. He should be self-controlled. He should avoid malice and control his senses.

He should never fall out with his Sacrificial priest, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young, with those who practise as physicians, with kinsmen, relatives, and friends, with his parents, with women who belong to his own paternal family, with his brothers and sons and wife, with his daughters, and with his servants.

By avoiding quarrels with these, the house-holder becomes purged of all sins. By conquering such disputes, he succeeds in conquering all the blessed regions. There is no doubt in this.

The preceptor is able to take one to the regions of Brahma. The father can take him to the regions of Prajapati. The guest is powerful enough to lead to the region of Indra. The priest has the power to take

to the regions of the celestials. Female relatives on the father's side have power over the regions of the Apsaras, and the blood relatives over the regions of the Vishwadevas.

The relation by marriage and collateral kinsmen have power over the several quarters of the horizon and the mother and the maternal uncle have power over the Earth. The old, the young, the afflicted, the worn-out have power over the firmament.

The eldest brother is like a father to all his younger brothers. The wife and the son are one's own body. One's menial servants are his shadow. The daughter is an object of great love.

Therefore a house-holder, gifted with learning, observant of duties and endued with endurance, should bear without excitement or anxiety every sort of annoyance and even censure from all.

No pious house-holder should do any act, out of consideration for money. There are three courses of duty attached to the domestic mode of life. Of these every succeeding

one is more meritorious than the preceding one.

The same rule of merit holds good regarding all the four modes of life also ; one seeking prosperity, should perform all those duties and rites that have been laid down in the Scriptures regarding those modes. That kingdom becomes prosperous where these highly deserving persons dwell. That man who cheerfully lives like a house-holder observing those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations below.

A house-holder, duly observing the duties of domestic life, acquires what gives in the end happiness, equal to what takes place in the regions attained by great kings and emperors. Even such is the end of those who have controlled their senses.

Heaven has been ordained for all great house-holders. That heaven is filled with charming cars for each. Even that is the charming heaven described in the Vedas.

The regions of heaven form the high mead for all house-holders of controlled minds.

The Self-born Brahma ordained that the domestic life should secure heaven, and since it has so ordained, a person, by gradually following the second mode of life, obtains happiness in heaven.

After this comes that high and superior mode of life, called the third, for those that are desirous of renouncing their bodies. Superior to that of house-holders, is the life of hermits,—who reduced their bodies into skeletons overlaid with dried skins. Listen as I describe this subject to you further,

*The Hermits Life :—*

Gradually leading off the domestic mode, one should enter the third mode which is good. It is the mode which is followed by persons who living with their wives pain themselves by means of austerities. It is the mode followed by those who live in forests as hermits.

When the house-holder sees his body wrinkled and hair white on his head, and children of his children, he should then retire into the forest.

He should pass the third portion of his life as Vanaprastha. He should worship those sacred fires to which he had attended while a house-holder. Desirous of performing Sacrifices, he should also worship the Gods.

Observing vows and being sparing in diet, he should eat only once, during the sixth part of the day. He should be always careful. Adoring his fires, he should keep some kine, serving them dutifully. He should perform all the rituals of a Sacrifice.

He should live upon rice and wheat which grows indigenously, and upon other sorts of grains, growing wild. He should eat the remnant after feeding guests. In the third mode of life, he should make offerings of clarified butter in the five celebrated Sacrifices.

Four courses of conduct have been laid down for the Vanaprastha mode of life. Some gather only what is necessary for the day. Some store up things for a month.

Some collect grain and other necessities sufficient to last for twelve years. Hermits

may act thus for adoring guests and performing Sacrifices.

They should during the rains, expose themselves to rain and go to water during the autumn. In summer, they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be sparing in diet.

They should sit and sleep on the naked earth. They stand on only their toes. They should be satisfied with the bare earth and with small mats of grass. They perform their ablutions morning, noon, and evening.

Some amongst them use only their teeth for cleaning grain. Others use only stones for the same. Some amongst them drink, during the light fortnight, only boiled very lightly, gruel of wheat (or other grain).

Others drink similar gruel only during the dark fortnight. Some eat what only comes of itself. Some practising rigid vows, live upon only roots, some upon only fruits, some upon only flowers.

These and various other observances are practised by those wise and pious men.



*The Yogees Life :—*

The fourth mode of life is based upon the Upanishads.

The duties prescribed for it may be observed in all the modes of life equally. Differing from the others, this mode comes after domestic and forest life.

When the fourth or last part of life is got at, and when one is weakened by decrepitude and possessed by disease, one should leave off the forest mode of life. Performing a Sacrifice capable of being completed in a single day and in which the Sacrificial fee should be everything he has, he should himself perform his own funeral rite. Withdrawn from every other object, he should devote himself to his own self, taken pleasure in himself, and depending also on his own self. He should put up all his sacrificial fires thenceforth upon his ownself, and sever all sorts of bonds and attachments.

He should always celebrate such sacrifices and rites as are completed in a single day. When, however, from performance

of the ordinary sacrifices of sacrificers, the Sacrifice in self begins, then for liberation he should sacrifice his own self in the three fires. Without finding fault with his food, he should take five or six mouthfuls, offering them duly to the five vital airs uttering Mantras of the Yajur Veda.

Practising austerities while living like a forest recluse, one should shave off his hair and pare off his nails, and having purified himself by acts, pass into the fourth and the last holy mode of life.

That twice-born one who enters the fourth mode of life, giving pledges of assurance to all creatures, succeeds in acquiring many effulgent regions hereafter and ultimately attains to the Infinite.

Of excellent disposition and conduct, with sins all purged off, the person who is conversant with his own self never wishes to perform any act for either this or the other world. Shorn of anger, error, anxiety and without friendship, such a person lives in this world like one having nothing to do with it.

Having acquired purity by the practice of the first two modes of life, *viz.*, Brahmacharyaya and domesticity, one should, thereafter, set his mind on Yoga in the third mode of life.

Having acquired all short comings of the mind or heart by easy means in the practice of the first three modes of life, one should pass into the best and highest of all the modes, *viz.*, Sannyasa or Renunciation.

## CHAPTER X.

### ORTHODOXY AND CASTE.

At the latter end of the Brahmanic age, the Hindu Orthodoxy was supreme. The influence of the Brahmans was undisputed,—in fact they had become the rulers of the body and as well as of the soul of all men—men of all the other castes. The castes had grown to be as regid as possible.

The Brahmans had become kings over kings,—to them all others, high or low, the rulers and the ruled, had become grovelling slaves. They had usurped religion, learning and knowledge,—they had usurped all powers. The others had gradually fallen into the grossest ignorance.

The following short quotations will show what position the Brahmans held in the society during this period of the Aryan History.

“Devotion is a great God. It purifies all Sacrificers. Then again Brahmanas are fore-

most of Gods to their respective Sudra servants.

They adore the Gods in Sacrifices for obtaining the fruits of various wishes. The members of the three other castes have all originated from the Brahmans.

The Brahmans are the Gods of the very Gods. Whatever they would say would be for your great good. Therefore all kinds of Sacrifices naturally belong to all the four orders. The celebration of these Sacrifices is obligatory and not optional.

The Brahman, who is conversant with Richs, Yajus, and Samans, should always be adored as Gods. The Sudra, who is without Richs and Yajus and Samans, has Prajapati for his God."

The following will show how the men of the lowest caste, the Sudras, were treated.

"He should serve the three other classes according to their order of seniority. A Sudra should never amass riches, lest by them, he makes the members of the three superior castes obedient to him. By per-

mission, however, a Sudra, for religious observances, may acquire wealth.

I shall now describe the profession he should pursue, and the means by which he may earn his subsistence. It is said that Sudras should be maintained by three other castes. Used umbrellas, head-gears, beds, seats, shoes and fans should be given to the Sudra servants. Torn clothes, which are no longer fit for wear, should be given by the upper three castes to the Sudra. These are the latter's rightful acquisitions.

Men, well-read in the science of duties, hold that if the Sudra approaches any one belonging to the three twice-born castes for doing menial service, the latter should give him proper work.

The master should offer the funeral cake to the sonless Sudra servant. The weak and the old amongst them should be maintained. The Sudra should never leave the master whatever may be the miseries he may suffer from.

If the master loses his wealth, he should with greatest care be maintained by the

Sudra servant. A Sudra cannot enjoy wealth even if it be his own. Whatever he possesses belong lawfully to his master

Sacrifice has been laid down as a duty of the three other castes. It has been laid down for the Sudra also, but he is not competent to utter *swaha* and *sadha* or any other Vedic Mantra.

Therefore the Sudra, without observing the vows laid down in the Vedas should adore the Gods in minor Sacrifices, called Paka-yajnas."

But though the different castes, specially the Brahmans, became very rigid and exclusive, still they were not so exclusive as they are now. There was no exclusiveness in eating together,—there was no exclusiveness even in marriage. There were inter-caste marriages,—and the orthodox Brahmans had to admit them as legal. Thus many other inter-castes were formed out of the children of these marriages. At the latter end of the Brahmanic age, we meet with many such castes. They were considered inferior

to the three higher, castes namely, the Brahman, the Kshatriyas and the Vaisyas, though many of them had a higher place than that of the Sudras. We mention only a few of them below. For a detailed account of these various castes we refer our readers to the Institute of Manu and other authorities.

1. *Murdhabhirkta*:—From a Brahman by a Kshtriya girl. His duty was the teaching of military exercises.

2. *Ambastha*:—Was born of a Vaisya woman by a Brahman. His profession was the science of medicines.

3. *Nishada*:—From a Brahman by a Sudra woman. His profession was catching fish.

4. *Mahisya*:—is a son of Kshatriya by a Vaisya woman. His profession was music, astronomy, and attendance on cattle.

5. *Ugra*:—was born of a Sudra woman by a Kshtriya father. His profession was killing or confining such animals as live on herbs.



6. *Karana* :—was from a Vaisya father and a Sudra mother. He was secretary to or an attendant on princes.

7. *Suta* :—from a Kshatriya husband and a Brahman wife. His profession was managing horses and driving cars. He used also to recite the Puranas.

8. *Vaidaha* :—was born of a Brahman woman by a Vaisya. His profession was waiting upon women.

9. *Ayogova* :—born of a Vaisya woman by a Sudra husband. He was a carpenter.

10. *Kshatta* :—from a Sudra by a Kshatriya woman, He was employed in killing and confining such animals as live in holes.

11. *Chandala* :—born of a Brahman woman by a Sudra father. He was considered to be the most degraded of all the castes.

A third set of Indian classes originates from the inter-marriages of the first and the second set. A few only have been named by Manu, and, excepting the Abhira, or

milkman, they are not noticed by the other authorities.

A fourth set is derived from intercourse between the several classes of the second. Of these also a few have been named by from Manu; and only one of the fifth set, springing intermarriages of the second and third; and another of the sixth set, derived from intercourse between classes of the second and the fourth.

## CHAPTER XI

### THE DAILY LIFE OF AN ARYA.

The daily life of the Brahmanic Aryas was no longer the simple one of old. They used to perform the five old religious acts,—namely :—

(1). *Deva Yajna*,—i. e. the early adoration of God.

(2). *Pitri Yajna*,—the adoration of the dead ones.

(3). *Bhuta Yajna*,—worshipping animals and other creatures by giving food.

(4). *Manushya Yajna*,—entertaining guests and giving alms to the poor.

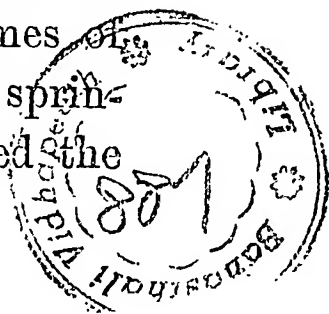
(5). *Brahma Yajna*,—the study of the Vedas.

But they have now grown to be long complicated ceremonies. We shall try to describe the daily life of an Arya of the Brahmanic age.

An Arya, rising from sleep, was enjoined under the penalty of losing the benefit of all rites performed by him, to rub his teeth with a proper withe, or a twig of the fig-tree, pronouncing to himself this prayer. "Attend, Lord of the forest; Soma, king of herbs and plants, has approached thee. "Mayest thou and he cleanse my mouth "with glory and good auspices, that I may "eat abundant food." The following prayer was also used upon this occasion. "Lord of the forest! Grant me life, strength, "glory, splendour, offspring, cattle, abundant "wealth, virtue, knowledge, and intelli- "gence.

Having carefully thrown away the twig which has been used in a place free from impurities, he should proceed to bathe, standing in a river, or in other water.

The regular bath consists of ablutions followed by worship, and by the inaudible recitation of the *Gayatri* with the names of the worlds. First sipping water, and sprinkling some before him, the Arya recited the Vedic Hymns.



While he performed 'an ablution, by throwing water eight times on his head, or to the sky, and concluded it by casting water on the ground, to destroy the demons who wage war with the Gods, he said :—1st. "O waters! since ye afford delight, grant us present happiness, and the rapturous sight of the Supreme God." 2nd. "Like tender mothers, make us here partakers of your most auspicious essence." 3rd. "We become contented with your essence, with which ye satisfy the universe. Waters! grant it unto us. (Or, as otherwise expounded, the third text may signify, 'Eagerly do you approach your essence, which supports the universal abode. Waters! grant it unto us.')

Thrice plunging into water, he must each time repeat the expiatory test which recites the creation; and having thus completed his ablution, he puts on his mantle after washing it, and sits down to worship the rising sun.

This ceremony is began by his tying the lock of hair on the crown of his head, while

he recites the *Gayatri*, holding *kusa* grass in his left, and three blades of the same grass in his right hand ; or wearing a ring of grass on the third finger.

While he held his breath, he must, repeat to himself the *Gayatri* with the mysterious names of the worlds, the triliteral monosyllable *Om* and the sacred text of Brahma. A suppression of breath, so explained by the ancient legislator, Yajnavalkya, consequently implies the following meditation

*Om* ! Earth ! Sky ! Heaven ! Middle region ! Place of births ! Mansion of the blessed ! Abode of truth ! We meditate  
 “ on the adorable light of the resplendent  
 “ Generator, which governs our intellects ;  
 “ which is water, lustre, savour, immortal  
 “ faculty of thought, Brahma, earth, sky,  
 “ and heaven.”

After these ceremonies he proceeded to worship the Sun, standing on one foot, and resting the other against his ankle or heel, looking towards the east, and holding his hands open before him in a hollow form. In this posture he pronounced to himself the

following prayers. 1st. "The rays of light  
 "announce the splendid fiery sun, beauti-  
 "fully rising to illumine the Universe."  
 2nd.—"He rises, wonderful, the eye of the  
 "Sun, of water, and of fire, collective power  
 "of Gods; he fills Heaven, Earth, and Sky,  
 "with his luminousness; he is the soul  
 "of all which is fixed or locomotive"  
 3rd.—"That eye, supremely beneficial, rises  
 "pure, from the east; may we live a hun-  
 "dred years; may we hear a hundred years."  
 4th.—May we, preserved by the Divine  
 "Power, contemplating Heaven above the  
 "region of darkness, approach the Deity,  
 "splendid most of luminaries."

Having concluded this ceremony, and walked in a round beginning through the south, and saluted the sun, the Arya proceeded to study a portion of the *Veda*. Turning his face towards the east, with his right hand towards the south, and his left towards the north, sitting down with *kusa* grass before him, holding two sacred blades of grass on the tips of his left fingers, and placing his right hand thereon with the

palm turned upwards, and having thus meditated the *Gayatri* he should recite the proper text on commencing the lecture, and read as much of the *Vedas* as might be practicable for him ; continuing the practice daily until he had read through the whole of the *Vedas*.

Prayer on beginning a lecture of the *Rigveda* :—“ I praise the blazing fire, which  
“ is first placed at religious rites, which  
“ effects the ceremony for the benefit of the  
“ votary, which performs the essential part  
“ of the rite, which is the most liberal giver  
“ of the gems.”

On beginning a lecture of the *Yajur Veda*  
“ I gather thee, O branch of the *Veda*, for  
“ the sake of rain ; I pluck thee for the sake  
“ of strength. Calves, Ye are like unto  
“ air ; that is, as wind supplies the world  
“ by means of rain, so do ye supply sacrifices by the milking of cows. May the  
“ luminous Generator of worlds make you  
“ attain success in the best of sacraments.”

On beginning a lecture of the *Sama Veda* :  
“ Regent of fire, who does effect all religious



“ ceremonies, approach to taste my offerings,  
 “ thou who art praised for the sake of obla-  
 “ tions. Sit down on this grass.”

The text which is repeated on commencing a lecture of the *Atharva Veda* : “ May divine water be auspicious to us, etc.

In this manner should a lecture of the *Veda*, or of the *Vedāṅgas*, of the sacred poems and mythological history, of law, and other branches of the sacred literature, be conducted.

The Arya next proceeded to offer barley, *tila*, and water to the dead. Turning his face towards the east, wearing the sacrificial cord on his left shoulder, he sat down, and spread *kusa* grass before him, with the tips pointing towards the east. Taking grains of barley in his right hand, he invoked the Gods. “ O, assembled Gods, hear my call, sit down on this grass.” Then throwing away some grains of barley, and putting one hand over the other, he prayed in these words “ Gods, who reside in the ethereal  
 “ region, in the world near us, and in heaven  
 “ above : ye, whose tongues are flame and

“ who save all of them who duly perform the  
 “ sacraments, hear my call ; sit down on this  
 “ grass, and be cheerful.” Spreading the  
 “ *kusa* grass, the tips of which pointed to-  
 wards the east, and placing his left hand  
 thereon and his right hand above the left, he  
 offered grains of barley and water from the  
 tips of his fingers (which were parts dedicat-  
 ed to the Gods), holding three straight blades  
 of grass so that the tips be towards his thumb,  
 and repeating this prayer; “ May the Gods be  
 “ satisfied ; may the holy verses, the Scrip-  
 “ tures, the devout sages, the sacred poems,  
 “ the teachers of them, and the celestial  
 “ quiristers, be satisfied ; may other instruc-  
 “ tors, human beings, minutes of time, mo-  
 “ ments, instant measured by the twinkling  
 “ of an eye, hours, days, fortnights, months,  
 “ seasons, and years, with all their com-  
 “ ponents parts, be satisfied herewith.”  
 Next, wearing the sacrificial thread round  
 his neck and turning towards the north,  
 he offered *tila*, or grains of barley with  
 water, from the middle of his hand (which  
 was a part dedicated to human beings), hold-

in<sup>o</sup> in it *kusa* grass, the middle of which must rest on the palm of his hand : this oblation he presented on grass, the tips of which were pointed towards the north ; and with it he pronounced these words : “ May “ Sanaka be satisfied ; may Sanandana, Sana- “ tana, Kapila, Asuri, Vodhu, and Pancha- “ sikha, be satisfied herewith.” Placing the thread on his right shoulder, and turning towards the south, he offered *tila* and water from the root of his thumb (which was a part sacred to the progenitors of mankind), holding bent grass thereon : this oblation he presented upon a vessel of rhinoceros’ horn placed on grass, the tips of which were pointed towards the south ; and with it he said, “ May fire, which receives “ oblations presented to our forefathers, be “ satisfied herewith ; may the moon, the “ judge of departed souls, the sun, the pro- “ genitors who are purified by fire, those “ who are named from their drinking the “ juice of the Soma and those who are “ denominated from sitting on holy grass, “ be satisfied herewith !” He then made

a similar oblation, saying, " May Narasarya,  
 " Parasarya, Suka, Sakalya, Yajnavalkya,  
 " Jatukarna, Katyayana, Apastamba, Bau-  
 " dhayana, Vachakuti, V ijavapi, Huhu,  
 " Lokakshi, Maitrayani, and Aindrayani,  
 " be satisfied herewith." He afterwards  
 offered three oblations of water mixed with  
*tila* from the hollow of both hands joined,  
 and this he repeated fourteen times with the  
 different title of Yama, which were con-  
 sidered as fourteen distinct forms of the  
 same deity. " Salutation to Yama; salu-  
 " tation to Dharmaraja, or the king of du-  
 " ties; to death; to Antaka, or the destroyer;  
 " to Vaivaswata, or the child of the Sun;  
 " to time; to the slayer of all beings; to  
 " Audumbara, or Yama, springing out of  
 " the racemiferous fig-tree; to him who re-  
 " duces all things to ashes; to the dark-blue  
 " deity; to him who resides in the supreme  
 " abode; to him whose belly is like that of  
 " a wolf; to the variegated being; to the  
 " wonderful inflictor of pains." Taking up  
 grains of *tila*, and throwing them away,  
 while he pronounced this address to fire:

“ Eagerly we place and support thee ; eager-  
 “ ly we give the fuel ; do thou fondly invite  
 “ the progenitors, who love thee, to taste  
 “ this pious oblation.” He invoked the pro-  
 genitors of mankind in these words: “ May  
 “ progenitors, who are worthy of drinking  
 “ the juice of the Soma plant, and they who  
 “ are purified by fire, approach us through  
 “ the paths which are travelled by Gods ;  
 “ and, pleased with the food presented at  
 “ this sacrament, may they ask for more,  
 “ and preserve us from evil.” He then  
 offered a triple oblation of water with  
 both hands, reciting the following text, and  
 saying, “ I offer this and *tila* water to my  
 “ father, such a one sprung from such a  
 “ family.” He offered similar oblations  
 to his paternal grandfather, and great-grand  
 father ; and another set of similar oblations  
 to his maternal grandfather, and to the father  
 and grandfather of that ancestor : a similar  
 oblation to his mother, and single obla-  
 tions to his paternal grandmother and great-  
 grandmother : three more oblations were  
 presented, each to three persons, paternal

uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister, and other relations.

After thus performing these three ceremonies, namely the *Deva Yajna*, *Pitri Yajna* and *Brahma Yajna*, he will then perform the *Manushya Yajna*, i. e., he will with due respect and ceremony entertain all his guests and all the poor that will be at his door.

He then feeds his domestic animals. He either presents grass, water, and corn to the cow with this text, "Daughter of Surabhi, framed of five elements, auspicious, pure, holy, sprung from the sun, accept this food given by me; salutation unto thee:" or else he conducts the kine to grass, saying, "May cows, who are mothers of the three worlds and daughters of Surabhi, and who are beneficent, pure, and holy, accept the food given by me."

After throwing some food all around for the wild birds, beasts and insects, he goes to take his own meal.

## CHAPTER XII.

### THE TEN BRAHMANIC SACRAMENTS.

The Brahmanic Aryas had to perform *Ten Sanskaras* or sacraments or ceremonies from his birth to death, They were :—

(1). *Garvadhana*,—consecrating the womb.

(2). *Jatakarma*,—the ceremony at birth.

(3). *Namakarana*,—the name-giving ceremony.

(4). *Annaprasana*,—the ceremony at the time of first giving rice to the child.

(5). *Karnaveda*,—the rites at tonsure or boring the ear.

(6). *Churakarana*,—the ceremony of first hair-cutting.

(7). *Upanayana*,—the ceremony at the time of taking the holy thread and going to the preceptor's house for study.

(8). ————the ceremony of returning home from the preceptor's house after finishing study.

(9). *Bibaha*,—the marriage ceremony.

(10) *Sraddha*,—the rites performed in honour of the dead.

As all of these ten ceremonies were very long and complicated, we can but give here the description of only one. We select the last,—the *Sraddha* ceremony.

On the last day of mourning, generally on the 10th day, or earlier in those countries where the obsequies are expedited on the second or third day, the son, or in the absence of a son, the nearest kinsman of the deceased gathers his ashes after offering a *Sraddha* for him.

In the first place, the kinsman smears with cow-dung the spot where the oblation is to be presented; and after washing his hands and feet, sipping water, and taking up *kusa* grass in his hand, he sits down on a cushion pointed towards the south and placed upon a blade of *kusa* grass, the tip of which must also point towards the south.



He then places near him a bundle of *kusa* grass, consecrated by pronouncing the word *Namah* ! or else prepare a fire for oblations ; then lighting a lamp with clarified butter or with oil of sesamum, and arranging the food and other things intended to be offered, he must sprinkle himself with water, meditating on Vishnu or revolving in his mind this verse, "Whether  
 " pure or defiled, or wherever he may have  
 " gone, he who remembers the being whose  
 " eyes are like the lotos, shall be pure ex-  
 " ternally and internally." Shifting the sacerdotal cord on his right shoulder, he takes up a brush of *kusa* grass, and presents water together with *tila* and with flowers naming deceased and the family from which he sprung, and saying, " May this water  
 " for ablutions be acceptable to thee. " Then saying, " May this be right, " he pronounces a vow or solemn declaration. " This day I  
 " will offer on a bundle of *kusa* grass [or,  
 " if such be the custom, " on fire "] a *Srad-*  
 " *dha* for a single person, with unboiled food  
 " together with clarified butter and with

“water, preparatory to the gathering of the bones of such a one deceased.” The priest answering “do so,” he says “*namo namah!*” while the priest meditate the *Gayatri*, and thrice repeat, “Salutation to the Gods, to the manes of ancestors, and to mighty saints; to Swaha [Goddess of Fire]; to *Swadha* [the food of the manes]: salutation unto them for ever and ever.”

He then presents a cushion made of *kusa* grass, naming the deceased, and saying, “May this be acceptable unto thee;” and afterwards distributes meal of sesamum, while the priests recite, “May the demons and fierce giants that sit on this consecrated spot be dispersed: and blood-thirsty savages that inhabit the earth, may they go to any other place to which their inclinations may lead them.”

Placing an oval vessel with its narrowest end towards the south, he takes up two blades of grass, and breaking off a span’s length, throws them into the vessel: and after sprinkling them with water, makes a libation, while the priest says,—“May divine

“waters be auspicious to us for accumula-  
 “tion, for gain, and for refreshing draughts;  
 “may they listen to us, and grant that we  
 “may be associated with good auspices.”  
 He then throws in *tila*, while the priest  
 says, “Thou art *tila*, sacred to Soma; fram-  
 “ed by the divinity, thou dost produce celes-  
 “tial bliss for him that makes oblations;  
 “mixed with water, mayest thou long satis-  
 “fy our ancestors with the food of the  
 “manes: May this oblation be efficacious.”  
 He then casts into the vessel perfumes,  
 flowers, and *dhurva* grass. Then taking up  
 the vessel with his left hand, putting two  
 blades of grass in the cushion with their  
 tips pointed to the north, he must pour the  
 water from the *Argha* thereon. The priests  
 meantime recites, “The waters in heaven,  
 “in the atmosphere, and on the earth, have  
 “been united by their sweetness with milk:  
 “may those silver waters, worthy of obla-  
 “tion, be auspicious, salutary, and exhilarat-  
 “ing to us; and be happily offered: may  
 “this oblation be efficacious.” He adds  
 “*namah*,” and pours out the water, naming

the deceased, and saying, "May this *Argha* "be acceptable unto thee." Then oversetting the vessel, and arranging in due order the unboiled rice, condiments, clarified butter, and other requisites, he scatters *tila*, while the priests recites, "Thrice did Vishnu step," etc. He next offers the rice, clarified butter, water, and condiments, while he touches the vessel with his left hand, and names the deceased, saying, "May this raw food, with clarified butter and condiments, "together with water, be acceptable unto "thee." After the priests have repeated the *Gayatri* preceded by the names of the worlds, he pours honey or sugar upon the rice, while they recite this prayer: "May the "winds blow sweet, the rivers flow sweet, "and salutary herbs be sweet unto us; may "night be sweet, may the mornings pass "sweetly; may the soil of the earth and "heaven, parent of all productions, be sweet "unto us; may Soma, king of herbs and "trees be sweet; may the sun be sweet, "may kine be sweet unto us." He then "says, "*Namo! namaḥ!*" while the priest

recites, "What ever may be deficient in this  
 "food, whatever may be imperfect in this  
 "rite, whatever may be wanting in its form,  
 "may all that become faultless."

He should then feed the *Brahmans* he has assembled, either silently distributing food among them, or adding a respectful invitation to them to eat. When he has given them water to rinse their mouths, he may consider the deceased as fed through their intervention. The priests again recite the *Gayatri* and the prayer, "May the  
 "winds blow sweet," etc., and add the subjoined prayers, which should be followed by the music of flageolets, lutes, drums, etc.

1. "The Embodied Spirit, which hath a  
 "thousand heads, thousand eyes, a thousand  
 "feet, stands in the human breast, while He  
 "totally pervades the earth." 2. "That  
 "Being is this Universe, and all that has  
 "been or will be; He is that which grows  
 "by nourishment, and He is in the distribu-  
 "tor of Immortality." 3. "Such is his  
 "greatness; and therefore is He the most  
 "excellent embodied Spirit: the elements of

“the Universe are one portion of Him ; and  
 “three portions of Him are Immortality in  
 “heaven.” 4. “That threefold Being rose  
 “above this world ; and the single portion  
 “of Him remained in this Universe, which  
 “consists of what does, and what does  
 “not, tasting the reward of good and bad  
 “action, thus. He pervaded the Universe.”  
 5. “From him sprung Viraj: from whom  
 “the first man was produced: and he,  
 “being successively reproduced, peopled  
 “the earth.” 6. “From that single potion,  
 “surnamed the Universal Sacrifice, was the  
 “holy oblation of butter and curds pro-  
 “duced ; and this did frame all cattle,  
 “wild or domestic, which are governed by  
 “instinct” and so on.

Next spreading *kusa* grass near the frag-  
 ments of the repast, and taking some un-  
 boiled rice with *tila* and clarified butter, he  
 must distribute it on the grass, while the  
 priests recites for him these prayers: “May  
 “those in my family who have been burnt  
 “by fire, or who are alive and yet unburnt,  
 “be satisfied with this food presented on

“the ground, and proceed contented towards  
 “the Supreme Path of Eternal Bliss. He  
 then puts oblations on the ground and prays:—  
 “May those who have no father nor mother,  
 “nor kinsman, nor food, nor supply of  
 “nourishment, be contented with this food  
 “offered by me on the ground, and attain like  
 “it, a happy abode.” He then gives the  
*Brahmans* water to rinse their mouths;  
 and the priests once more recite the *Gayatri*  
 and the prayer, “May the winds blow  
 sweet,” etc.

Then taking in his left hand another  
 vessel containing *tila*, flowers and water, and  
 in his right a brush made of *kusa* grass, he  
 sprinkles water over the grass spread on the  
 consecrated spot, naming the deceased, and  
 saying, “May this ablution be acceptable to  
 “thee:” he afterwards takes a cake or ball  
 of food mixed with clarified butter, and pre-  
 sents it, saying, “May this cake be accept-  
 “able to thee:” and deals out the food with  
 prayer: “Ancestors, rejoice; take your res-  
 “pective shares, and be strong as bulls.”  
 Then walking round by the left to the

northern side of the consecrated spot, and meditating, "Ancestors, be glad; take your respective shapes, and be strong as bulls," he returns by the same road, and again sprinkles water on the ground to wash the oblation, saying, "May this ablution be acceptable to thee."

Next touching his hip with his elbow, or else his right side, and having sipped water, he must make six libations of water with the hollow palms of his hand, saying, "Salutation unto thee, O deceased, and unto the saddening season; salutation unto thee, O deceased, and unto the month of *tapas* [or dewy season]; salutation unto thee, O deceased, and unto that season which abounds with water; salutation unto thee, O deceased, and to the nectar of blossoms; salutation unto thee, O deceased, and to the terrible and angry season; salutation unto thee, O deceased, and to female fire or the sultry season."

He next offers a thread on the funeral cake, holding the wet brush in his hand, naming the deceased and saying, "May



this raiment be acceptable to thee ;” the priests add, “ Fathers, this apparel is offered unto you.” He then silently strews perfumes, blossoms, resin, and betel-leaves on the funeral cake, and places a lighted lamp on it. He sprinkles water on the bundle of grass, saying, “ May the “ water be auspicious ;” and offers rice, adding, “ May the blossoms be sweet, may “ the rice be harmless ;” and then pours water on it, naming the deceased, and saying. “ May this food and drink be acceptable “ unto thee.” In the next place he strews grass over the funeral cake and sprinkles water on it, reciting this prayer, “ Waters ! “ ye are the food of our progenitors ; satisfy “ my parents, ye who convey nourishment, “ which is ambrosia, butter, milk, cattle, “ and distilled liquor.” Lastly, he smells some of the food, and poises in his hand the funeral cakes, saying, “ May this ball “ be wholesome food ;” and concludes by paying the officiating priest his fee with a formal declaration. “ I do give this fee (consisting of so much money) to such a one

“(a priest sprung from such a family, and  
 “who uses such a *Veda* and such a *Sakha*  
 “of it), for the purpose of fully completing  
 “the obsequies this day performed by me  
 “in honour of one person singly, prepara-  
 “tory to the gathering of the bones of such  
 “a one, deceased.”

After the priest has thrice said, “Salu-  
 “tation to the Gods, to progenitors, to  
 “mighty saints,” etc., he dismisses him ;  
 lights a lamp in honour of the deceased ;  
 meditates on Vishnu with undiverted atten-  
 tion ; casts the food and other things used  
 at the obsequies into the fire ; and then  
 proceeds to the cemetery for the purpose of  
 gathering the ashes of the deceased.

The son or nearest relation of the deceased,  
 accompanied by his kinsmen, and clothed  
 in clean apparel, repairs to the cemetery,  
 carrying eight vessels filled with various  
 flowers, roots. and similar things. When  
 arrived there, he does honour to the place  
 by presenting an *Argha*, with perfumes,  
 flowers, fragrant resins, a lamp, etc. Some of  
 his kinsmen invoke the deities of the ceme-

tery, when the *argha* is presented ; others, when flowers are offered ; others again, when food, fragrant resins, a lighted lamp, water, wreaths of flowers, and rice are offered, saying, “ Salutation to the Deities whose mouths are devouring fire.” Choosing some clean spot where encroachments of the river are not to be apprehended, he digs a very deep hole, and spreads *kusa* grass at the bottom of it, and over the grass a piece of yellow cloth ; he places thereon the earthen vessel containing the bones of the deceased, covers it with a lump of mud, together with thorns, moss and mud, and plants a tree in the excavation, or raises a mound of masoury, or makes a pond, or erects a standard. He and the rest of the kinsmen, then bathe in their clothes.

